

*This Book belongs to
the Monthly Meeting of
Maidenhead. du*

THE
DOCTRINE

Of the PEOPLE called

QUAKERS,

In Relation to

Bearing Arms and Fighting.

[Price Four-pence.]

*This Book belongs to the
Monthly Meeting of Maidenhead
New of Reading*



London
James Matthews Apriell
The 21: 1746-7

K Pennington (S) *dues*
THE
DOCTRINE

Of the PEOPLE called
QUAKERS,

In Relation to
Bearing Arms and Fighting;

Extracted from the WORKS of a Learned,
and approved, *Writer* of that *Persuasion*.

*Glory to God in the Higbest, and on Earth Peace,
good Will towards Men. Luke ii. 14.*

L O N D O N :

Printed and Sold by T. SOWLE RAYLTON
and LUKE HINDE, at the Bible in George-
Lombard street, 1746.

*This Book belongs to
the Monthly Meeting
at ...*

THE
DOCTRINE

Of the Force called

GUNNERS

In Relation to



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LONDON

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London

THE
PREFACE

THE Mistakes of Men, concerning the Sentiments of Others, are generally the Cause of vulgar Censure.

So that Innocence it self, when misrepresented, stands exposed to the blind Resentments of Popular Prejudice.

This is the Consequence of taking Men's Belief upon Trust, at second Hand, and not from themselves, who have the only Right to rehearse and explain it.

By which Means, instead of Men's real Belief, is exhibited to the World what others conceive to be so.

Hence it has often happen'd, that Persons of an acute and active Genius have been so
A *far*

far misled, as to employ both their Tongues and Pens in confuting Opinions, which those who have been charg'd with 'em, never held.

In the Course of my Conversation and Reading, I have sometimes observ'd the Quakers represented as dangerous to Society, and Enemies to Government, because of their Refusing to bear Arms and Fight.

This Suggestion of Danger from a Principle of Peace; and of Destruction from a Profession of Hurting no Man, always seem'd to me a Paradox.

He that would form a right Judgment on this Point, ought to search the Writings of the Quakers themselves.

In my Enquiry, I was directed to a Discourse on this Subject, in the Works of One of their Early Writers, which I read with much Satisfaction; the Author's Style and Manner of Writing carrying with it, in my Apprehension, a most acceptable Mixture of Christian Simplicity and solid Reasoning.

The

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The Name of this Writer was ISAAC PENINGTON, a Gentleman of Buckinghamshire, whose patient Suffering for the Principles he profess'd was a convincing Evidence of his Sincerity.

That what he has written is the real Doctrine of the Quakers, we have the highest Reason to believe, from the concurring Testimonies of diverse Eminent Men of that Society, prefixed to his Works.

That the Reader may have a general Idea of this Author's Character, I shall transcribe a few Lines from some of those Testimonies.

“ He was, says WILLIAM PENN, well
“ descended as to his worldly Parentage,
“ and born Heir to a fair Inheritance ;
“ his Education was suitable to his Quality
“ among Men, having all the Advantages
“ the Schools and Universities of his own
“ Country could give him, joyn'd with
“ the Conversation of Some of the know-
“ ingest and considerablest Men of his own
“ Time. But his natural Abilities, the
“ Gifts of his CREATOR, they excelled ;
“ He was a Man quick in Apprehension,
“ fruitful

“ fruitful in Conception, and of a lively
“ Wit and Intelligence ; all adorned with
“ an extraordinary Mildness ; that as
“ other Men are wont to show their Preg-
“ nancy by Sharpness, he manifested his
“ by an *engaging Sweetness*.”

“ He was a Man, *says* ROBERT JONES,
“ wholly devoted in his Heart to serve the
“ Lord his God ; yea, I am perswaded,
“ it was his Delight to do his Will : I
“ have had Knowledge of him near
“ Twenty Years, especially in Suffering,
“ for it pleased the Lord so to order it,
“ that our Lot fell together in Prison se-
“ veral Times, and I may say, it was well
“ it was so, for he being made willing by
“ the Power of God, that did attend him,
“ to suffer with great Patience, Cheer-
“ fulness, Contentedness, and true Nobil-
“ lity of Spirit, he was a good Example
“ to me and others : I do not remember
“ that ever I saw him cast down or de-
“ jected in his Spirit, in the Time of his
“ close Confinement, nor speak hardly of
“ those who persecuted him, for he was
“ of that Temper as to love Enemies, and
“ to do Good to those that hated him,
“ having

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“ having receiv'd a Measure of that Virtue
“ from Christ his Master, who taught
“ him so to do.”

“ He was, *says* THOMAS ELWOOD, na-
“ turally furnished with a sharp and ex-
“ cellent Wit, and that well cultivated
“ and polished, with an ingenuous and
“ liberal Education : His Disposition was
“ courteous and affable, free from Pride
“ and Affectation. His ordinary Dis-
“ course cheerful and pleasant, neither
“ morose nor light, but innocently sweet,
“ and temper'd with such a serious Gravi-
“ ty, as render'd his Conversation both
“ delightful and profitable.”

*I have cited these Passages, to shew the
Estimation and Regard his Friends had for
him: And as to his inward Sense of the
Work of Religion, and the Extent of his
Love to Mankind in general, they are best
express'd in his own Words, viz.*

“ I am a Lover of Mankind in general,
“ and have been a deep Sufferer with,
“ and Traveller for all the Miserable.
“ None knows the Path of my Sorrows,
“ or

“ of the Extent of my Bowels, but he
“ that made me. It is not natural or
“ kindly to me to upbraid any Man with
“ any kind of Wickedness, or never so
“ justly deserved Misery ; but my Bowels
“ work concerning him towards the Spring
“ of eternal Power and Compassions, even
“ as I would be pitied and represented
“ to the Father of Mercies in the like
“ Condition. Indeed I have been emptied
“ from Vessel to Vessel, and tossed with
“ Multitudes of Storms and Tempests,
“ yet the Savour of my Life remaineth
“ with me to this Day, and the Spirit of
“ my God breatheth on my Heart, blessed
“ be his holy Name for ever. And tho’
“ I walk with one Sort of People, because
“ my Heart faith, (yea, the Spirit of the
“ Eternal God hath witnessed unto me,
“ and shewn me in that Light which can-
“ not deceive, and to that Eye which
“ cannot be deceived) that they are the
“ People whom he hath chosen, out of
“ all the Gatherings (throughout the
“ Earth) from the Apostacy, to manifest
“ his Power in, and his Presence among :
“ I say, though I have been guided and
“ led by the Spirit of the Lord to walk
“ among

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“ among these, yet am I not bounded
“ there, either in the Love or in the Unity
“ of my Heart ; but I have Unity with
“ the Integrity and Zeal for God which
“ is in others, of what Sort or Gathering
“ soever ; and I have tender Bowels for
“ all, even for those which hate and per-
“ secute that which is my Life, and hath
“ the Love of my Heart for ever.” *

*This transcendent Love was conspicuous in
his Life, which ran parallel with his Doctrine,
both being innocent and Lamb-like.*

*The Nature of Sheep and Lambs, we
know, is the Scriptural Emblem of Christian
Simplicity and Innocence.*

*Christ himself is called the Lamb of God,
and he designates his Followers by the Title of
his Sheep, and his Lambs : Behold, saith
he, I send you forth as Lambs among
Wolves. The Nature of Lambs is not to
fight : To imagine an Army of Sheep en-
countering the Wolves, or two Armies of
Lambs worrying and destroying one another,
would be an Absurdity in Nature.*

Nor

* Works, Part I. pag. 401.

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Nor would it be less so in Christianity, if its Professors were indeed what they pretend to be, the Sheep of Christ, Followers of him who is the Prince of Peace, and led by his Spirit into that State of Universal Peace and Love, which his Gospel recommends.

The Precepts of Christ are adapted to Restore the Nature of Man to that Lamb-like Disposition, and primitive Innocence, wherein he was at first created; in which State, Death and Destruction had no Place: Wherefore they greatly err, who ascribe to the Nature of Man any Inclination to hurt one another; which arises only from the Nature of Sin, and is the Effect of Men's Wickedness and Degeneracy.

On this Point, the Author of the Book, intituled, The Wisdom of SOLOMON, excellently expresses himself. Seek not, says he, Death in the Error of your Life, and pull not upon your selves Destruction with the Work of your Hands: For God made not Death, neither hath he Pleasure in the Destruction of the Living: For he created all Things, that they might have their Being: And the Generations of the World were

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were healthful, and there is no Poison of Destruction in them, nor the Kingdom of Death upon the Earth: For Righteousness is immortal. But ungodly Men with their Works and Words call it to them. *Wisdom* i. 12, 13, 14, 15, 16. And again, God created Man to be immortal, and made him to be an Image of his own Eternity. Nevertheless, through Envy of the Devil, came Death into the World; and they that do hold of his Side do find it. *Cap.* ii. 23, 24.

The following Discourse was penn'd about the Year 1661, soon after the Restoration of King Charles the Second, when the Quakers had many Enemies endeavouring to incense the King and his Ministers against them, as Persons dangerous to the Government, and unworthy its Protection.

This appears to me to have been our Author's Inducement to write on this Subject, and to place the Quakers real Belief on this Head in so clear a Light.

I now recommend what he has writ to the Reader's serious Perusal, and wish him the
B
like

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*like Satisfaction, which I my self met with,
in reading it.*

*I think be hath most judiciously distinguished
betwixt the Office of a Magistrate, in the
present State of Things; and the Duty of a
true Christian, in sincerely endeavouring to
attain to that more perfect State of the
Gospel, wherein the End of Christ's Coming
will be fully answered, to the putting an End
to Sin: And where Sin is not, Wars and
Fighting must necessarily cease.*

24 MA 59

IRENICUS.

THE

T H E

DOCTRINE

Of the People call'd QUAKERS,

In Relation to

Bearing Arms and Fighting.

Somewhat spoken to a Weighty Question,
concerning the Magistrates Protection of
the Innocent, wherein is held forth the
Blessing and Peace, which Nations ought
to wait for, and embrace in these latter
Days.

Quest. *W*HETHER the Magistrate in
Righteousness and Equity
is engaged to defend such,
who (by the Peaceableness and Love which
God hath wrought in their Spirits, and by
that Law of Life, Mercy, Good-will, and
Forgiveness,

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Forgiveness, which God by his own Finger hath written in their Hearts) are taken off from Fighting, and cannot use a Weapon destructive to any Creature to defend him?

Answ. Magistracy was intended by God for the Defence of the People, not only of those who have Ability and can Fight for them, but of such also who cannot, or are forbidden by the Love and Law of God written in their Hearts so to do. Thus Women, Children, Sick Persons, Aged Persons, and also Priests in Nations (who have Ability to Fight, but are exempted by their Function, which is not equivalent to the Exemption which God makes by the Law of his Spirit in the Heart) have the Benefit of the Law and of the Magistrates Protection, without Fighting for the Defence of either. And is it not most righteous and equal, that Fighting, which came in by the Fall, should come to an End in such, whom God draws out of the Fall; and that Magistrates (who have Power given them to rule by God, and ought to rule under him.) should not require Fighting of them, whom the Lord of Lords hath redeemed out of the Fighting Nature,
and

and chosen to be as Examples of Meekness and Peaceableness in the Places where they live? How can he Fight with Creatures in whom is Love and Good-will towards those Creatures, and whose Bowels are rowling over them, because of their Wandrings in the Lusts, in the Strife, and in the Wars? Fighting is not suitable to a Gospel Spirit, but to the Spirit of the World and the Children thereof. The Fighting in the Gospel is turned inward against the Lusts, and not outward against the Creatures. There is to be a Time, when *Nation shall not lift up Sword against Nation, neither shall they learn War any more.** When the Power of the Gospel spreads over the whole Earth, thus shall it be throughout the Earth; and where the Power of the Spirit takes hold of and overcomes any Heart at present, thus will it be at present with that Heart. This blessed State, which shall be brought forth in the General in God's Season, must begin in Particulars; and they therein are not prejudicial to the World, (nor would be so looked upon, if the right Eye in Man were but open to see with) but Emblems of that blessed State, which the God of
Glory

* Isa. ii. 4.

Glory hath promised to set up in the World in the Days of the Gospel. And though by this Means, there may seem to be a Weakening of the Strength of the Magistrate, and of the Defence of that Nation, wherein God causeth the Virtue and Power of his Truth to spread in the Hearts of People; yet in truth it is not so, but a great Strengthening. For if Righteousness be the Strength of a Nation, and the Seed of God the Support of the Earth, then where Righteousness is brought forth, and where the Seed of God springs up and flourisheth, that Nation grows strong; and instead of the Arms and Strength of Man, the Eternal Strength overspreads that Nation, and that Wisdom springs up in the Spirits of Men, which is better than Weapons of War; and the Wisdom which is from above, is pure and peaceable, and teacheth to make Peace, and to remove the Cause of Contentions and Wars, and uniteth the Heart to the Lord in waiting upon him for Counsel, Strength, and Preservation in this State, who brought into it. Now, is not this much better and safer, than the present Estate of Things in the World? *First*, To have the Cause of Wars removed,

removed, and a sweet, peaceable, righteous Spirit in the Stead thereof? *Secondly*, To have a peaceable and a righteous Generation (whom the Lord hath made and preserved so) breathing to the Lord for Peace, Good and Prosperity to the Nation, and Magistrates thereof, and to stretch forth his Arm to be a Defence about them? *Thirdly*, To have the God of Heaven engaged by his Power to defend that Power and Magistracy, which defends Righteousness in general, and particularly his People in their Obedience unto him, whom it is most righteous for them to obey, and for the Magistrate (who claims his Rule and Dominion under God) to protect them in? Were not this much better both for Magistrates and People, than the present Estate? O that *that* were awakened in Men, which can rightly discern and judge!

Obj. But this is an Utopian State, or a World in the Moon: Is it possible that ever there should be such a State here on Earth?

Answ. I. When the Principle of God, which lies hid in the Hearts of Men (over which the corrupt Nature hath grown, and
upon

upon which the Spirit of Darknes in Men tramples) shall be raised and come into Dominion ; Righteousness, Peace and Good-will shall spring up as naturally among Men, as Wars, Strifes, Divisions, Emulations, Heart-burnings, &c. now do.

II. There is a Promise of such a State,
** When the Lion shall eat Straw like the Ox, and lie down with the Lamb ; when the Earth shall be filled with the Knowledge of the Lord, as the Waters cover the Sea, and nothing shall hurt or destroy upon God's holy Mountain ; but the Nations, who have been full of War, shall throw away their Weapons, become subject to the Spirit of Peace and Righteousness, and learn War no more : When the Wisdom of the Wise, and Strength of the Strong, shall be broken in Pieces, and the little Child shall play on the Hole of the Asp, and at the Cockatrice's Den, and lead all. As certainly as the Lord God is true, so this must be in the Lord's Season : And will it not be happy when it comes to pass ? Who would hinder it ? Who would strive to keep the old Heavens and the old Earth standing, which must be dissolved, before the new*
 Heavens

* Isa. xi. 7, 8, 9.

Heavens and the new Earth (wherein dwells Righteousness) can be formed and brought forth?

III. This State was in a fair Forwardness once, before the universal Apostacy from that Truth and Power which God had sown in the Earth, upon the breathing of and sending forth his Spirit among his Disciples, according to his Promise. Precious was that Seed, great the Growth of it, the Woman (or true Church) full of Beauty and Glory, and brought forth the Man-child, which was to rule all Nations; but it hath pleased the Lord to adjourn that Day till after the Night of Apostacy, catching up the Man-child to Heaven, and causing the Woman to flie into the Wilderness, where she hath been hid ever since from all but the inward Eye of the inward *Israel*: And the World in the *Heathenish* Nature hath been crying up *Holy Church*, *Holy Church*, to her who hath sate upon the Beast, and been drunk with the Blood of the Martyrs of Jesus: But the tender Spouse, the Lamb's Wife, the Mother of all the Lambs, hath been banished from the Earth, and a cruel bloody Step-Mother

set over all the Tender-conscienced ever since. O woful! woful hath been the State of the true Church, and of all the Children of Truth, all this dark Night of Apostacy, but the Lord is putting an End to it. And though this false Woman seem to be recovering Ground, and setting her Feet over the Necks of the Lambs again, and begins to think she shall prevail, and sit as a Lady and Queen over the Consciences of God's Heritage for ever; yet she shall find, that strong is the Lord God who hath begun to judge her, and into the Sea which she raiseth shall she sink like a Stone, and her Fall shall be great and speedy, for even in one Day shall her Misery overtake and devour her.

IV. After this long Night of Apostacy, the Lord hath begun to make some Preparations towards this State again. He hath opened his Treasuries, he hath let forth the Power of his Truth, he hath poured down of his Spirit to sanctifie and gather a People unto himself, he hath opened the Principle of Life in the Hearts of many, and in a great measure drawn them into it, who so far as they are renewed thereby, (and found there) are made peaceable, pure, meek,

meek, gentle, innocent, upright-hearted, and tender-conscienced, both towards God and Man. And though Multitudes of Reproaches have been cast upon them, yet the Lord hath pleased to cause their Innocency and Integrity to shine, to the wiping of them off in a great degree, and will in due Time bring forth their Righteousness as the Light, and their Judgment as the Noon-day. And what remains toward the carrying on of this Work, but the Lord's prospering of this Principle, and blowing upon the other? As the Lord doth this, so will it go on, and the Nations, Kings, Princes, great Ones, as this Principle is raised in them, and the contrary Wisdom, the Earthly Policy, (which undoes all) brought down, so will they feel the Blessing of God in themselves, and become a Blessing to others. O that there were an Ear to hear! For this is the only Way of healing this Nation, (which hath been so grievously torn) as will be acknowledged when woful Experience makes it manifest. But Man in Prosperity cannot hear; and that enforceth from the Lord (by the turning of his Hand) the bringing upon him the Day of his Adversity, which could he have

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have hearkened in the Day of his Prosperity, might have been escaped: For God doth not afflict willingly, nor grieve the Children of Men; he is necessitated to do it for his own Glory's Sake, the Preservation and Defence of his Truth and People, and for the carrying on of his Work.

Object. But if all Men were of this Mind, and none would fight; Suppose a Nation should be invaded, would not the Land of Necessity be Ruined?

Answ. First, When ever such a Thing shall be brought forth in the World, it must have a Beginning before it can grow and be perfected. And where should it begin, but in some Particulars in a Nation, and so spread by Degrees, until it hath overspread the Nation, and then from Nation to Nation, until the whole Earth be leavened? Therefore whoever desires to see this lovely State brought forth in the general, if he would further his own Desire, must cherish it in the Particular. And O that Men would not spend their Strength, and hazard the Loss of all, in cherishing Pretences and Names of Christianity, but
would

would pray to the Lord at length to open that Eye in them, which can see the Loveliness of the Truth, Power, and Virtue of Christianity, that they might cherish that Tenderness of Conscience, wherein the TRUTH grows and springs up in its Virtue and Power. And then perhaps they would soon acknowledge the Happiness of the World to depend upon the Growth of that Principle, and of that People, who are now despised by the World, and cannot but be so, by the Spirit and Wisdom of the World, which lies in Wickedness, they being drawn out of, and testifying against it.

II. It is not for a Nation (coming into the Gospel Life and Principle) to take Care before-hand How they shall be preserved; but the Gospel will teach a Nation, (if they hearken to it) as well as a particular Person, to trust the Lord, and to wait on him for Preservation. *Israel* of old stood not by their Strength and Wisdom, and Preparations against their Enemies, but in Quietness and Confidence, and waiting on the Lord for Direction, (*Isa. xxx. 15.*) And shall not such now, who are true *Israelites*, and have indeed attained

attained to the true Gospel State, follow the Lord into the peaceable Life and Spirit of the Gospel, unless they see by rational Demonstration before-hand, how they shall be preserved therein? I speak not this against any Magistrates or Peoples defending themselves against *Foreign Invasions*, or making Use of the Sword to suppress the violent and Evil-doers within their Borders: (for this the present Estate of Things may and doth require, and a great Blessing will attend the Sword, where it is born uprightly to that End, and its Use will be honourable: And while there is Need of a Sword, the Lord will not suffer that Government, or those Governors, to want fitting Instruments under them for the managing thereof, who wait on him in his Fear to have the Edge of it rightly directed:) But yet there is a better State, which the Lord hath already brought some into, and which Nations are to expect and travel towards. Yea, it is far better to know the Lord to be the Defender, and to wait on him daily, and see the Need of his Strength, Wisdom, and Preservation, than to be never so strong and skilful in Weapons of War.

III. If the Lord God shall undertake the Defence of a Nation by his Spirit and Power, What can hurt that Nation? What Power of Man reach it, to disturb the Peace of it? *The Egyptians are Men, and not GOD, and their Horses Flesh, and not SPIRIT, Isa. xxxi. 3.* What could Sennacherib with his Army do against one Angel in the Time of the Law? * How many of his Host were slain in one Night? And what Power then shall be able to prevail over a Nation brought into the peaceable Spirit of the Gospel, and defended therein by the mighty Power of God himself? Will not God be as sure a Defence over the True *Israel*, in the Way and Dispensation wherein he leadeth them, as ever he was over the Representative *Israel*, in the Way and Dispensation wherein he led them? Will he not preserve and defend that Nation, whom he first teacheth to leave off War, that they shall not be made a Prey of, while he is teaching other Nations the same Lesson?

God promised *Israel* of old, that when they went up Thrice in the Year to appear before the Lord, according to his Command,

* 2 Kings, xix. 35.

Command, he would keep it out of the Hearts of the Nations from so much as *desiring* their Land, much more from entering and taking it from them in the mean Time, though they might seem watchful after, and sufficiently greedy of such an Opportunity, they being cast out of the Land, and having had it taken from them before, *Exod. xxxiv. 24.* The Lord also can now keep it out of the Hearts of the Nations, from invading or prejudicing that Nation, which he shall first draw into the peaceable Spirit: Or if he see not good to do that, he can defend those that have followed him out of the earthly Spirit, Wisdom, and Strength, by Ways that Man knows not of; nor may it be fit for him to know, till the Lord bring it forth: *Israel* of old was not to know the Deliverance before-hand, but to trust the Lord. Under the Gospel the Lord giveth more Faith than to *Israel* of old under the Law, and therefore may justly require greater Confidence in greater Straits. Awaken O Earth, behold the *Israel* of the Lord, whom he hath begotten and brought forth in the Earth, after the long dark Night of Apostacy, and ye shall see what Hearts the
 Lord

Lord hath given them to trust him, in all the Straits and Tryals wherewith he pleaseth to exercise them, and what the Lord will do for them when they are brought to the Brink of the Pit, and when it seemeth impossible for them to escape utter Ruin and Destruction. The Eye which the Lord hath given them, seeth the Lord and his Strength; and the Heart which he hath created anew in them, naturally feareth the everlasting Power, which reacheth both to the Body and Soul for ever: But as for whole Multitudes of Nations, they are but as the *Drop of a Bucket*, and (in their greatest Wisdom and Strength) but as *Vanity*, as the *small Dust of the Ballance*, as *nothing before him, and less than nothing to him.**

Consider this O ye great Men, O ye wise Men, and deep Politicians; all ye have done or can ever do, in Relation to overturning any Thing that God hath purposed, what are ye therein? Or what will your Work come to? It is just like the *small Dust of the Ballance*, it hinders not at all the Weight of his Power on the other Hand, but he will carry on his Work,
D bring

* Isa. xl. 15, 17.

bring to pass what he hath purposed in himself and promised to his People, and all your Councils, Wisdom, Strength, Hopes, Resolutions, and present or future Advantages against him and his Work, shall hinder him no more than the small Dust in the Scale of a Ballance, which the Wind blows away, and it is not. Be wise therefore O ye Sons of Men, fear before your MAKER, wait in his Fear for his Counsel, that ye may not be suffered by him to undertake any Thing against him, lest before ye are aware ye fall before him. O let every one in Fear remember that Passage,
 * *Lo, this is the Man that made not God his Strength, but trusted in the Abundance,* &c. Forgetting the Lord in the Day of Prosperity, causeth much Increase of the Anguish and Sorrow of Heart in the Day of Adversity. O ye that are in present Power, consider how unwilling ye would be to have the Lord turn his Hand upon you, and bring you under again. O provoke him not, for he is able to do it, as he was to overturn those which went before. It were far better for you, now to fear the Lord and prevent it, than to bewail

* Psal. lii. 7:

wail and repent afterwards. O reject not the Love and Counsel of the Most High, (which would now preserve you) as those which went before you did.

There is a Desire in all Men (in whom the Principle of God is not wholly slain) after Righteousness, which Desire will be more and more kindled by God in Nations, before Righteousness and Peace meet together and be established in them. Now such and so great hath been the Kindling of this Desire in this Nation, and such is the State thereof, that nothing can satisfy the Heart of it but Righteousness; this it longeth after at the Bottom. This the Governors which were before might have, and the Governors that now are (by asking Counsel of the Principle of God in themselves, and keeping close thereto) may answer the Nation in. But if the Consultations be not with the Lord, in the Principle of Life which came from him, but with the Wisdom and Policy which is of the Earth, and from beneath, and not from above, that will incline to Self and

L. S. J.
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and Corruption, and never bring forth
Righteousness, nor can the Blessing of
God attend it, nor the Peace which ac-
companieth Righteousness be reaped from
it.

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